

# THE CHURCHES AND TO-DAY'S SERVICES

## Twelve Great Verses; The Prayer Verse

Sermon by REV. FLOYD W. TOMKINS.

First St. Matt. xxi. 27.

Our Lord, speaks of prayer many times in the gospels. He is the example by praying himself. We may be sure, therefore, that prayer is not only an essential part of Christianity, but that it is the very life of religion.

"Prayer is the Christian's vital breath. The Christian's native air."

We cannot really live without prayer any more than we can live without breathing, and the real Christian finds prayer just as natural as breathing. He does not reason about it or try to explain why he prays, or how or when. He just prays, that is all, just as he breathes from the cradle to the grave. I sometimes think we argue prayer, as if it were a mystery. It is all right to explain about the use of the lungs and what breathing does, and how we ought to breathe to get the most good from the lungs, and the oxygen of the air, but a physician telling his patient that he must breathe? It ought to be just as needless for us to pray, because prayer is normal, natural, necessary.

Prayer is fellowship with God, resulting from the fact that He is our Father, our Friend, our Lord, our God, our King, our Savior, our Redeemer, our Friend, our Friend, a joy in His nearness, because therein lies the assurance of safety. Prayer is listening to God, obeying God, serving God. It is asking God to do for us what He knows is best for us. It is the loving of God, and the loving of Him, which is as instinctive as the faith of a child in his father, a love for Him as the best and ever-present friend, a joy in His nearness, because therein lies the assurance of safety. Prayer is listening to God, obeying God, serving God. It is asking God to do for us what He knows is best for us. It is the loving of God, and the loving of Him, which is as instinctive as the faith of a child in his father, a love for Him as the best and ever-present friend, a joy in His nearness, because therein lies the assurance of safety.

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But we must take it simply as declaring confidence. The very fact of my praying implies faith. It would not come to God if I thought He was limited in power or will or love. So when I pray I simply rely upon His great fatherly care. I do not question how He is going to help me. "Do not think of God," I thought. His justice and His mercy. I do not stop to ask when or how He will answer. I just come— that is all—and I know I do not come in vain. I pray, not in mockery, it is not a mere spiritual exercise, useful because of its subjective influence. Nothing so dishonest as Christ as that psychological conception of the usefulness of prayer. We are not to think of ourselves, save as we tell our needs, but of Him. And thinking of Him is faith.

And finally, there is that glorious expression, "believe, and ye shall receive." God's promise is sure of fulfillment. With us, who measure time by minutes, the answer may seem to be delayed. It may not come just as we expect it. It may be a long time before it comes at all while we are living on earth. For years some of us have been praying for peace, and to a war, the most horrible and un-Christian and needless of the world's history, and at the right time He will bring peace. His promise stands: "Ye shall receive," and it leaps beyond the bounds of time, it transcends the little space of the world's domain, and it reaches a glorious which, when at last we enter into it, will make us know how richly, how fully, how eternally He has answered.

"I rest upon Thy word: The promise is for me; My sinner and salvation, Lord, Shall surely come from Thee. But I am still alive. Nor from my hope remove. Till Thou my patient spirit guide Into Thy perfect love."

## NOTED CATHOLIC PRELATE WILL REMAIN IN AMERICA

Most Rev. Robert Seton, Dean of Catholicism, Baltimore, After Thirteen Years' Absence.

The dean of the Catholic monasteries in the United States, and one of the most interesting figures among the clergy, Most Rev. Robert Seton, Titular Archbishop of Heliopolis, recently returned from Rome after an absence of over thirteen years, and will spend the remainder of his life at Mount St. Mary's College, Baltimore. His residence there brings him back to the place made famous by his grandmother, Elizabeth Ann Seton, founder and first superior of the Sisters of Charity in the United States. (whose process of canonization has been begun), the site of their first headquarters being there, where it still is. Mrs. Seton opened a school next to St. Mary's Seminary, on Park Street, New York, in Franklin Street, and the building is still standing.

Monsignor Seton is of the Puritan stock of Massachusetts, and his father, Charles Seton, was a prominent figure in the early days of the settlement of New York. He was a member of the United States Navy, and a veteran of the Civil War, and a distinguished author and lawyer. Monsignor Seton is seventy-five years old, and is in excellent health. He is a member of the American Catholic Quarterly Review and other leading periodicals. Monsignor Seton was a close friend of Pope Leo XIII and Pius X, both of whom showed him special marks of their favor. Among his prized possessions is a superb ring and magnificent pastoral cross presented him by the late Pius X. last March.

Thanks for Workers and Homes. (By Robert Bridges, poet laureate of England.)

We give thee thanks, O Lord: Not for armed legions, marching in their might, Nor for the glory of the well-earned fight. Who brave men slay their brothers, And brave, But for the millions of Thy sons who work, And do Thy task with joy, and never slake, And deem the idle man a burdened slave: For these, O Lord, our thanks!

We give thee thanks, O Lord: Not for the palaces that wealth has grown, Where ease is worshipped, dust dimly known, And pleasure leads her dance the giddy way: But for the quiet homes where love is queen, And old folks bless us, and dear children play: For these, O Lord, our thanks!

## BRICK CHURCH OPENS EMPLOYMENT BUREAU

The famous old brick Presbyterian Church of New York has opened an employment bureau. This is believed to be the first Fifth Avenue church to take up this important work. The church has appointed William Osborne Curtis to take charge of its employment committee. He is at the church Monday, Tuesday, and Thursday from 10 to 12 o'clock, meeting those who seek aid. He has asked that employers in the congregation in need of help notify him.

The office of Mr. Curtis is on the first floor in the parish house. He is kept busy receiving applicants for help, registering their names in his employment bureau and trying to get employment for them. A ladies' association has been established at Fort Washington Presbyterian Church, Broadway, and One Hundred and Seventy-fourth Street, under the supervision of Mrs. William Campbell. It has a room for roomers, help or situations, etc. Mrs. Campbell knows about it, says the current calendar of the church. Rev. Daniel H. Martin, D. D., is pastor of the church.

## Speakers at Church Conference



GIFFORD PINCHOT.

WILLIAM J. BRYAN.

## UNIVERSAL OBSERVANCE OF BIBLE SUNDAY TO-DAY

Churches Throughout America Join in Movement Suggested by Sunday Schools.

Book to Be Considered as a Whole and Its Annual Progress Through the Centuries Recorded—Will Lead to Closer Understanding.

To-day will be observed as Bible Sunday in many churches throughout America. The idea of setting aside the third Sunday, before Christmas, as a day on which the Bible as a whole may be considered and its annual progress recorded throughout the country was heartily approved at the convention of the International Sunday School Association, held last summer in Chicago, Ill.

It is believed that the approval of the idea will lead to its early adoption in the scheme of Sunday School lessons, and whenever this is done, it will be a long step toward making the occasion a universal yearly Bible Review Day. A universal Bible Sunday, day to be set aside by the church world of America, was endorsed in the following resolution adopted at the missionary conference held in connection with the International Sunday School Convention: "Believing that, in this crisis of the world's history, the truth and authority, the unity and the supreme educational value of the Holy Scriptures should be maintained more faithfully than ever, we most heartily approve the proposal for an annual Bible Day and recommend its suitable observance in the churches and Sunday schools of North and South America."

Among the reasons given for the resolution were the following: "At present there is no provision in the scheme of Sunday school lessons for a systematic review of the Bible as a whole, and it is suggested that the third Sunday before Christmas be taken as an annual review day, when the Bible shall be the special subject of consideration. The Bible in the Sunday schools, but in the great churches, and wherever men meet, to the end that there may be the widest challenge for its acceptance as the word of God."

It was pointed out that a study of the history of Christmas makes it evident that one common day should be observed throughout the world. While the observance of Christmas can be traced back to the second century, it was stated that the occasion was first celebrated at various times of the year from November on until May; just as the idea of Christmas acquired by the scattered communities and the day became "universally" honored among Christian peoples when, in the fifth century, an agreement was reached between the Eastern and Western churches to recognize a common date.

The third Sunday before Christmas seems naturally indicated as a day for the annual review of the Bible, not only because it takes advantage of a usage already well established in many parts of the world, but because for statistical purposes, it affords time to gather the results of the annual work of the world's principal Bible societies, missionary societies, and other organizations specifically related to the spread of the Gospel. It is also pointed out that a day devoted to the review of the Bible should be separate and free from distractions incident to other annual events, and that it should not coincide with the close of the calendar year, because at that time the attention of the public is taken up with retrospects of the scientific, financial, commercial and other material affairs of the world, and when he is thus preoccupied he is induced to think of the same thing at the same time such concentration of the thought will lead to a more thorough investigation of the subject, and when he is thus preoccupied he is induced to think of the same thing at the same time such concentration of the thought will lead to a more thorough investigation of the subject, and when he is thus preoccupied he is induced to think of the same thing at the same time such concentration of the thought will lead to a more thorough investigation of the subject.

Y. M. C. A. WORKERS PLAN TO ASSIST UNEMPLOYED Leaders of Industrial Department Evolve Method of Co-Operation Between Branches Widely Separated. The Y. M. C. A. will enter the employment field in new and larger ways, believing it can permanently help the problem of unemployment by giving temporary relief this winter. Leaders in its industrial department have just been together, and have evolved the plan of co-operation between associations located in lumber camps in Maine and Wisconsin and those located in large Eastern cities where men are out of work. Interchanges, with car fares, will go a long way toward solving the problem. There are associations also in mining districts that will be called upon to co-operate.

## ANNIVERSARY SERMON OF PROHIBITION LEAGUE

Rev. J. J. Wicker, D. D., Pastor of Leigh Street Baptist Church, to Make Address.

Now Has 110 Branches in Virginia, With Membership of 7,000—Much Literature Being Sent Out—New Catechism to Be Issued.

The anniversary sermon for the Woman's Prohibition League of America will be preached to-night by Rev. J. J. Wicker, D. D., pastor of Leigh Street Baptist Church. To-day marks the fourth year of the league's life. It was organized December 6, 1910, at Leigh Street Baptist Church, and since that time it has been actively engaged in fighting for the cause of prohibition.

In October, 1911, the league began its campaign to prevent the sale of liquor on the State Fair grounds. During the same year headquarters were established and dedicated, and weekly prayer services were inaugurated. There are 110 leagues in Virginia, representing a total membership of 7,000. Approximately 8,000,000 pages of prohibition literature have been distributed throughout the State by the league. During the past summer prior to the State-wide prohibition election, 10,000 copies of a special prohibition paper were published and distributed by the league. The league has also held a series of mass meetings in the State under the league's auspices prior to the election. Three additional paid secretaries were employed for three months prior to the election, and the membership of the organization during the past year shows an increase of 3,000 members.

The voice of the Woman's Prohibition League will be placed in the hands of the King's Builders for sale and distribution. Members of the league are highly gratified over the work which has been accomplished by the organization during the past four years, and they are hoping to accomplish greater things for the cause in the future.

## TO CELEBRATE BIRTHDAY OF GEORGE WHITEFIELD

Decentenary of Great Methodist's Birth Will Be Appropriately Observed in America.

"I knew him intimately for more than thirty years; his integrity, disinterestedness and indefatigable zeal in prosecuting every good work I have never seen equalled. I shall never see his like again." These words of Benjamin Franklin paid tribute to George Whitefield, the great evangelist, who died on September 30, 1770. His birthday will be celebrated in evangelical churches generally Sunday, December 13. It will be the nearest Sunday to Whitefield's birthday, which was December 29, 1714. Whitefield was one of the founders of Methodism, having put into practice many of the characteristic ideas of that great body of Christians before Wesley's time, although John Wesley was eleven years older than Whitefield.

This wonderful preacher and organizer was the son of the proprietor of a small inn at Gloucester, England. His father died when he was two years old, and when he was sixteen he assisted his mother by doing the rough work of a public house.

## STORY OF HIS CAREER

The story of his conversion, his religious zeal, his eloquence and his religious success in making converts is one of the romances of religious history. Notwithstanding his association with Calvinism, he leaned strongly toward Arminianism, and when he died he was buried beneath the altar of the Old South Church (Presbyterian), in Newburyport, Mass.

An educated man, who showed in a practical way his interest in Harvard, Dartmouth and Princeton and in the University of Pennsylvania, Whitefield used the language of the common people in addressing the great crowds that gathered wherever he was announced to speak. His last sermon, delivered in Exeter, N. H., the day before his death, was two hours long. It is said of him that the foundations of his eloquence lay in a soul of intense emotions, stirred to its depth by the power of religion, and enabled to express itself most effectively by a dramatic genius of the first rank.

## ST. PATRICK'S ACADEMY DEDICATED ON TUESDAY

Bishop O'Connell to Officiate at Exercises and Make Address.

HANDSOME NEW BUILDING Bazaar Recently Held Cleared \$5,018 for New Structure—Knights of Columbus Present Flag—School Children to Take Part.

Right Rev. D. J. O'Connell, Bishop of the Catholic Diocese of Richmond, will officiate at the dedicatory ceremonies to be held in the handsome new school building in St. Patrick's Parish on Tuesday.

The ceremonies will begin at 3 o'clock in the afternoon, and the new building will be open for inspection to the public. The new school is at Twenty-sixth and Grace Street. It is to be christened St. Patrick's Academy. Catholic clergymen from all parts of the Diocese of Richmond, including the State of Virginia, and delegations from many orders, fraternities and Catholic societies will attend the ceremonies.

Various Catholic societies will be represented by delegations, including the Knights of Columbus, Ancient Order of Hibernians, McGill Catholic Union, Holy Name Society and the Immaculate Conception Society. The members of the Fourth Degree Assembly of Knights of Columbus will be present and take part in the ceremony. After the dedicatory ceremonies, Bishop O'Connell will address the diocese present in the school auditorium, after which there will be a musical program and chorus by the school children. The handsome American flag for the school was presented by St. Patrick's Parish by the Knights of Columbus.

HANDSOME ADDITION TO SCHOOLS OF CITY

The new school is a handsome building, and modern in every respect, having been designed by Marshall Wright, a Richmond architect, and erected by James Fox & Son, of this city. It is a splendid addition to the handsome school of St. Patrick's, and the pastor, Rev. J. J. McKee, and his people are proud of the new St. Patrick's Academy.

The program of exercises will be as follows: Blessing of the school and Sisters' home. Address of Bishop O'Connell. Chorus by the pupils of St. Patrick's Academy. Presentation of the flag, by John J. Blake. Reception of the flag, by Rev. J. J. McKee. Benediction. A delegation of four members from the following societies will leave Twenty-sixth Street in motor cars at 10 o'clock to escort Bishop O'Connell to the school. The Knights of Columbus, the Hibernians, Ancient Order of the McGill Catholic Union, Holy Name Society, Immaculate Conception Society and the Society of the Holy Child will meet at St. Patrick's Parish. Father McKee's address yesterday that the bazaar recently held for the benefit of the building fund of the school had cleared \$5,018, and had been most successful in every respect.

## THEOLOGICAL STUDENTS INCREASING IN NUMBER

Professors Say War Is Not the Cause, but That Growth Is Normal Reaction.

A striking feature in educational affairs this fall is the vast increase in the number of theological students. Seminaries are having record classes, and students are coming in from almost all religious bodies. Colleges and scientific schools show unusual enrollments. Leaders in theological training declare that neither the war nor unsettled industrial conditions are behind the increase in the number of theological students. They are simply a reaction from conditions obtaining six to ten years ago,